

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The Fall River strike continues with great loss to all concerned.

The iron manufacturers of the country are very busy—a sure sign of improving business prospects.

The *Boston Herald* says the AMERICAN SOCIALIST indorses the nomination of Gen. Butler for Governor of Massachusetts. A great mistake.

One hundred of the best edge-tool makers of Sheffield, England, have been engaged by a cutlery firm of Connecticut, and are on their way thither with their families.

During the year ending June 30th over 6,000,000 acres of public lands were entered for homestead settlements in the United States, an area larger than the State of New Hampshire.

Capt. Eads, of jetty fame, is a cousin of the Minister of the South Union (Ky.) Society of Shakers, who is trying to do his part in removing obstructions of quite another kind than those found at the mouth of the Father of Waters.

M. & A. Dwight of Clear Water Harbor, Hillsboro Co., Florida, advertise that they "wish to establish a Coöperative Community of liberal minds in a healthy and beautiful part of the best orange-growing section of the Florida coast."

The question of the reduction of the wages of English miners having been submitted to Lord Derby as arbiter, and his decision being in favor of a reduction of one and one-fourth per cent. in addition to the previous reductions, 57,000 miners in the collieries of Durham have acquiesced and gone to work.

Dr. Gray, Superintendent of the Utica Insane Hospital, is credited with saying that the percentage of insanity among farmers' wives is greater than among married women of other classes. This is explained by the fact that their lives are isolated and lonely, while their labors are monotonous and severe. Try some form of Coöperation as a remedy.

Ex-President Woolsey continues in the New York *Independent* his serial on "Communism and Socialism." At the beginning of his last chapter, the 22d, on the "Relations of Socialism to Religion, to the Family and to Marriage," he makes the following statement, which shows that he shrinks from that wholesale denunciation of Communistic Societies in which some reverend gentlemen indulge: "Here we readily admit that in some forms of smaller Communistic Societies there has been sincere religion, although not only private property, but marriage also and a considerable amount of personal freedom, have been sacrificed for the imagined benefit of those institutions. But these are Societies voluntary at their entrance, and generally allowing members to release themselves from their connection and take with them their property. There is also a certain degree of pressure from the outside world, which helps them to be true to their convictions, and their life is free from many temptations. The Communities hold property, buy and sell; and the individual members feel nearly the same kind of ownership in the common property which is felt by the shareholders of a railroad. The people in a social state are to such a degree unlike them in most particulars that you cannot argue with safety from the one to the other."

The twenty-five thousand tenant-houses of New York City are to be thoroughly inspected; forty officials are going around with note-books in hand. The dimensions of houses, height of ceilings, state of repair, number of occupants, sanitary conditions, etc., are required. The New York *Sun* says of the investigation: "It appears already that a vast number of tenements are built in complete violation of the sanitary laws of the city. Many of them are old buildings that have been altered over into tenements without the least regard for the sanitary regulations of the city. The principal evils already noted by the inspectors are those that pertain to ventilation, light, sewerage, and overcrowding. Many of the tenements, especially in East Third, Fourth, and contiguous streets, and in the Tompkins Square region, are greatly overcrowded. Such reports as the following are frequent: Tenements of five floors, containing a population of from thirty to forty adults, and from forty to fifty children, are reported by the inspectors frequently. Many of these are occupied by people who conduct their daily business in them, such as cigar-making and tailoring. Hundreds of tenements, some of them belonging to the Astor estate, have been discovered, where families of five, six, seven, and ten are crowded into two and three rooms. The reports of dark

and entirely unventilated sleeping-rooms are very many. In many of these tenements the sleeping-rooms are between the front and rear rooms, with absolutely no ventilation excepting such as comes by the doors, and are dark at all times, day and night. Many of the tenements are reported as lighted only by skylights, while there are frequent complaints of intolerable smells and noxious odors. In East Third street, near the Catholic church, tenements are in very great demand, and thus far inspection shows that in the greater number of them are found many violations of sanitary ordinances, the most common complaint being of imperfect ventilation. Further up, in East Twelfth and Thirteenth streets, the inspectors found many tenements, densely populated, the yards adjoining which were used for stables, and from which the most noxious stenches arose. In the rear of a tenement on Second Avenue an old graveyard was discovered, the sewerage in the vicinity being wholly inadequate. Hundreds of tenements are reported in this and other regions of the Seventeenth Ward, where no light whatever is admitted to the sleeping-rooms; and there are many reports of tenements of four stories, containing six families, where the sewerage is imperfect, the water tepid and bad, the sleeping-rooms foul, small, and dark. The inspectors have found many basements and cellars that are occupied by families, which are damp and unwholesome. Thus far the most general complaint, even in regard to tenements that are otherwise exceptionally clean, is of the lighting and ventilating of sleeping apartments by skylights alone, and of insufficient plumbing arrangements in water-closets. This work will go on, probably, for three months. It is believed by that time a detailed account of every tenement in the city can be presented to the Board of Health, and that steps can be taken to compel the landlords to comply with the sanitary laws. Some of the inspectors are reported to have said that they did not understand how some tenements in the Seventeenth Ward had escaped being deadly plague spots already, for in them every law of health, so far as cleanliness and pure air are concerned, is daily violated."

ABOUT FAMINES.

I.

THE FAMINES OF THE WORLD: PAST AND PRESENT. By Cornelius Walford, F. I. A., F. S. S., F. R. H. S., etc. London: Edward Stanford, 55 Charing Cross, S. W.

The material presented by Mr. Walford in this volume is of great value. It consists largely of tables of statistics pertaining to the subject, the author not having cared, apparently, to make all the deductions which are naturally suggested by his facts. He leaves much to the mental digestion of the reader. As no book has heretofore been published treating of famines in general, at least none treating the subject with Mr. Walford's thoroughness, and as this one is not likely to be republished in America, we judge that a notice of it will be of value to our readers in direct proportion to the number of its important facts which we reproduce.

Almost at the outset Mr. Walford gives a chronological table of famines. This table is too long for us to quote entire, although its interest would almost warrant us in doing so. The dates in the table extend from B. C. 1708 to A. D. 1878, and in all over 350 famines in various parts of the world are noticed. Some of them have been much more prolonged and severe than others. For the sake of showing what a tremendous check famines have been on the increase of population, I will make a condensed table from that of Mr. Walford, showing only the more severe famines and their consequences, since the beginning of the Christian era:

TABLE OF SEVERE FAMINES.

A. D.	
42.	Judea. "Desolated by a famine."
54.	England. Grievous famine.
160.	" Multitudes starved.
192.	Ireland. General scarcity; bad harvest; mortality and emigration, "so that lands and houses, territories and tribes, were emptied." First notice of emigration.
228.	Scotland. "Thousands were starved."
259.	Wales. Thousands were "pined to death."
272.	Britain. People ate the bark of trees and roots.
306.	Scotland. Thousands died; "most grievous and fatal" for four years.—SHORT.
310.	England. 40,000 perished.

- A. D.
331. *Antioch.* This city was afflicted by so terrible a famine that a bushel of wheat was sold for 400 pieces of silver.
450. *Italy.* When parents ate their children.—DUFRESNOY.
695. *England.* } Famine and pestilence during three
700. *Ireland.* } years, "so that men ate each other."
- 822-23. *England.* "Thousands starve;" also in Scotland, according to SHORT.
836. *Wales.* "The ground covered with the dead bodies of men and beasts."—SHORT.
879. *Universal* famine prevailed.
883. *Italy.* "Terrible."
936. *Scotland.* "After a comet; four years, 'till people began to devour one another."—SHORT.
954. *England, Wales and Scotland.* Great famine, which lasted four years.
- 963-64. *Ireland.* An intolerable famine, "so that parents sold their children for food."
975. *Paris.* A great number of inhabitants carried off by famine.
1004. *England.* "Such a famine prevailed as no man could remember."
1012. *England, Germany.* Endless multitudes died of famine.
1016. *Europe.* Awful famine throughout Europe.—"Hails, thunder and lightning."—SHORT.
1022. *Hindustan*, (reign of Musaood I.). Great drought followed by famine; whole countries entirely depopulated.
1042. *England.* About this time such a famine came on that a sextarius of wheat, which is usually a loaf for one horse, sold for 5 solidi and more.—HENRY OF HUNTINGDON. Lasted seven years.
- 1052-60. *Hindustan.* There was seven years drought in Ghor [? Ghore, supposed to be one of the earliest seats of the Afghan race], so that the earth was burned up, and thousands of men and animals perished with heat and famine.—Dow's *Hindustan*.
1064. *Egypt.* For seven successive years the overflow of the Nile failed, and with it almost the entire subsistence of the country; while the rebels interrupted supplies of grain from the north. Two provinces were entirely depopulated; in another, half the inhabitants perished; while in Cairo city (El-Kahvich) the people were reduced to the direst straits. Bread was sold for 14 dihemms to the loaf; and all provisions being exhausted, the worst horrors of famine followed. The wretched resorted to cannibalism, and organized bands kidnapped the unwary passenger in the desolate streets, principally by means of ropes furnished with hooks and let down from the latticed windows.
1069. *England.* Normans desolated England, and in the following year famine spread over the northern counties "so that man, driven by hunger, ate human, dog and horse flesh;" and some, to sustain a miserable life, sold themselves for slaves.
1073. *England.* Famine, followed by mortality so fierce that the living could take no care of the sick, nor bury the dead.
1116. *Ireland.* Great famine, "during which the people even ate each other."
1124. *England.* "Such a famine prevailed that everywhere in cities, villages and cross-roads, lifeless bodies lie unburied."
- 1193-96. *England, France.* Famine occasioned by incessant rains. "The common people perished everywhere for lack of food; and on the footsteps of famine the fiercest pestilence followed, in the form of an acute fever."—WALTER HEMINGFORD.
1235. *England.* Famine and plague; 20,000 persons die in London; people eat horse-flesh, bark of trees, grass, etc.—SHORT.
1239. *England.* Great famine; "people eat their children."—SHORT.
1258. *England.* North winds in spring destroyed vegetation; food failed, the preceding harvest having been small, and innumerable multitudes of poor people died. Fifty shiploads of wheat, barley and bread were procured from Germany, but citizens of London were forbidden by proclamation against dealing in same.
1291. *India.* No rain fell in the provinces about Delhi, and there was in consequence a most terrible famine.
1294. Severe famine; many thousands of the poor died.—CAMDEN.
1314. *England.* Grains spoiled by the rains. Famine "so dreadful that people devoured the flesh of horses, dogs, cats, and vermin."
1316. *England.* Universal dearth, and such a mortality, particularly of the poor, followed, that the living could scarcely bury the dead. Royal proclamation: no more beer to be made.
1347. *Italy.* A dreadful famine which swept away by absolute starvation vast numbers of the inhabitants; and in the following year a pestilence of a deadly nature swept the peninsula. "Such were the sufferings produced by these visitations that it was calculated that two-thirds of the whole population were destroyed." War followed.—*Encyclopedia Britannica*.
1497. *Ireland.* "Intolerable famine throughout all Ireland. Many perished."

- A. D.
1527. *England.* (19 Henry VIII.) "Such scarcity of bread was at London and throughout England, that many dyed for want thereof."—PENKETHMAN.
1540. *Sardinia.* The island desolated by a famine.
1563. *London.* Famine and pestilence, said to have taken off 20,000 people.
1565. *British Isles.* Extended famine. \$10,000,000 said to have been expended in importation of grain.
1581. *Persia.* Desolated by famine and plague.
1586. *Ireland.* Extreme famine consequent on the wars of Desmond. Human flesh said to have been eaten. Also in England.
- 1588-89. *Ireland.* Great famine period, "when one did eat another for hunger."
1600. *Russia.* Famine and plague, of which 500,000 die, and 30,000 in Livonia.
- 1601-03. *Ireland.* Great scarcity and want. Cannibalism again reported.
1693. *France.* Awful famine.—VOLTAIRE.
- 1769-70. *India.* First great Indian famine of which we have record. It was estimated that 3,000,000 of people perished. The air was so infected by the noxious effluvia of dead bodies that it was scarcely possible to stir abroad without perceiving it, and without hearing also the frantic cries of the victims of famine who were seen at every stage of suffering and death. Whole families expired and villages were desolated. When the new crop came forward in August, it had, in many cases, no owners. Other estimates have been that one-third of the population perished.
1770. *Bohemia.* Famine and pestilence said to have carried off 168,000 persons.
1770. *Russia and Poland.* Famine and pestilence carried off some 20,000 people.
1775. *Cape de Verde.* Great famine—16,000 people perished.
1822. *Ireland.* Dreadful famine, produced by failure of the potato crop.
1831. *Ireland.* Famine; Parliament granted £40,000 for relief; £44,410 subscriptions in England.
1833. *India.* Famine in the Guntoor and other districts of the Madras Presidency; about 200,000 perished.
1845. *Ireland.* Famine; the government expended £850,000 in relief of sufferers.
- 1846-47. *Ireland.* Great potato famine. Parliament advanced nearly £10,000,000; about 275,000 persons are supposed to have perished. The famine in the whole lasted over nearly six years; the population became reduced by about 2,500,000. The emigration to America was 1,180,409, and 1,029,552 are said to have died from starvation and pestilence consequent upon it.
1866. *India.* Awful famine in the lower provinces of Bengal, Orissa, Behar, etc.; 1,500,000 persons reported to have perished.
1874. *India.* Bengal, famines arising from drought. The government took early measures, and at a cost of £6,500,000 organized a system of relief. About 1,000,000 tons of rice were carried into the distressed districts, and about 100,000 remained after relief concluded.
- 1874-75. *Asia Minor.* Severe famine; great efforts made by Turkey to alleviate; also subscriptions raised in England. Deaths up to July, 1874, 150,000.
1877. *India.* Madras Presidency. One of the most extended famines on record. The cost to the Government of India, in remedial measures and loss of revenue, is estimated at £10,000,000. The actual amount of mortality occasioned is difficult to determine, the estimates vary so much. Cholera prevailed in some of the famine districts, and added greatly to the number of deaths.
1877. *Brazil.* Great drought in northern provinces, and upwards of 200,000 of the inhabitants exposed to famine.
- 1877-78. *North China.* A telegram dated 26th January, 1878, said: "Appalling famine raging throughout four provinces of North China. Nine million people reported destitute. Children daily sold in markets for [raising means to procure] food." Total population of districts affected, 70,000,000. Mr. Fred. H. Balfour, of Shanghai, said: "The people's faces are black with hunger; they are dying by thousands upon thousands. Women and girls and boys are openly offered for sale to any chance wayfarer. When I left the country a respectable married woman could be easily bought for six dollars, and a little girl for two. In cases, however, where it was found impossible to dispose of their children, parents have been known to kill them sooner than witness their prolonged sufferings, in many instances throwing themselves afterwards down wells, or committing suicide by arsenic." The Chinese Government sent a Commissioner to investigate, who said in his report: "The roads are lined with corpses in such numbers as to distance all efforts for their interment; while women and children, starving and in rags, know not where to look for the means of keeping body and soul together."
- I have mentioned only 67 famines out of a total of more than 350, given by Mr. Walford. Many of those which I have passed over are characterized as "awful,"

"severe," "sore," "intolerable," "great," "grievous," etc. Some of these periods of dearth have lasted only a few months; others have continued for years. Times of scarcity lasting three or four years have been comparatively frequent; others have continued seven, ten, and even twenty-three years.

One of the most striking features of this record is the number of local famines which have occurred in past centuries, caused simply by lack of facilities for rapid communication and transportation. It sounds very strange to us now to read of so many fatal famines in England, Ireland, and France, to say nothing of such instances as famines in single cities, like Paris and London. It is hard for us to realize that there could be a general scarcity in London while there was grain to be had in England or in America, because at the present time the telegraph, railroad and steamship would render such an occurrence impossible. Unlimited supplies could now be procured before want became at all general. And when we learn how fatal these famines have been in the past, how many thousands and even millions of people have succumbed to them, we can realize what an important check on the increase of population has been removed by electric and steam communication.

In Mr. Walford's list forty-five Indian famines are mentioned, twenty-nine of them as having occurred within the last century. During that period there have been only short intervals of one or two or three years when some part of India was not suffering from lack of food. We cannot know certainly the frequency of famines in that country during the centuries previous to British occupation; but it is quite probable that they were not so frequent in former times as in late years, owing to the population having been kept down by native wars and unchecked pestilence.

In a note to his account of the last great famine in North China, in 1877-78, Mr Walford says: "The Empire of China has long been subject to the most serious famines; but of these we have found no details available." F. W.—S.

(To be Continued.)

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXXIII.

UNION OF INTERESTS.

The world is ripening for a war between the classes of society. Nothing can prevent this but the introduction of a social order which shall establish a general unity of interests. The question for civilization is between reform and ruin, organization and destruction.

Both in this country and in Europe, the suffering classes are awaking to a consciousness of their inalienable rights. The right to live, the right to soil, the right to labor, are seen to be the most sacred, the most imprescriptible rights—rights, without which, all others are only a delusion, a fraud or a pretense.

A conception altogether original, that of social rights, has been called forth in the consciousness of Humanity. The right to live, the right to labor, the right to the soil, which are only three different expressions of the first of social rights, are taking their place by the side of the right of property.

The right of property alone has hitherto been recognized in society. Property has been elevated to the rank of a sacred right by the rich, who in all ages have made the laws. As to the right to live, it has been recognized, guaranteed and organized by no government whatever. The poor, the masses, the legions of the laboring classes have thus far possessed but one incontestible right, the right to die in misery. At this moment, property is safe where thousands are perishing from starvation.

The capitalists, by whom the laws have been made, have brought all the resources of society to guard the institution of property. They have created for its defense tribunals without number, myriads of prisons, hosts of judges, advocates, attorneys, jailers, sheriffs, constables; and have even placed standing armies at its service in almost every civilized country.

Everything has been done for the interests of property; nothing for the guaranty of labor.

Now the people can be deceived no longer, they cannot be made to believe in the justice of a social system, in which the laws have created an immense edifice to secure the enjoyment of property, while they have done nothing, absolutely nothing, to guaranty to the toiling masses the means of existing by labor.

If the right of property be sacred, as we believe it is, the right to live by labor is assuredly still more sacred. The people are beginning to open their eyes to this pregnant truth, both in Europe and America.

This truth is of a formidable character. It contains

the elements of tremendous power. It would assume the most terrific aspect, and overthrow society from top to bottom, if it should burst forth in a revolutionary explosion.

All the revolutions of the past, the political revolutions, the wars of conquest or of religion, would be revolutions and wars of rose-water, compared with the wars and revolutions of which the principle of property should be the cause.

The right to live, the right to labor has risen, and demands to be fully recognized, abundantly guaranteed and organized. Justice and humanity insist that its claims should be heard and satisfied.

If property does not respect this claim, the struggle will commence that will bring woe to the world. The vital problem of modern times lies then in the establishment of harmony between the right of property and the right to labor.

Is this harmony impracticable? By no means. Let us look at the subject.

The creation of social wealth requires the twofold concurrence of property or capital and of labor.

Production cannot take place without land or raw material, cash advances, machinery, interests of labor, everything, in short, included in the term capital.

But capital remains unproductive until it is fructified by the action of man, by labor. Capital and labor, being the two elements of production, have each their right, in the wealth created by their concurrence.

In the present social system these two elements are generally separate and hostile. Capital commands its own position; it gives law to labor, uses it for its own purposes, and allows it for wages only the smallest possible proportion of the product. Labor, on the other hand, having no interest in production, performs its functions in a careless manner, and renders as little as possible to capital. The laborer does not trouble himself for the profits of the owner.

The great work-shop of social labor, the fields, industry in general, are moreover, in a state of entire incoherence; there is no order, no organization, business is a general combat, a war of universal competition; the different forces cross each other's paths, mutually derange and destroy each other, rival enterprises interfere and are both ruined.

If industry were organized, all the forces of production well combined, the amount of production would be enormously increased.

What then is to be done? The answer is easy. We must substitute the principle of order, of organization, of harmony, for the principle of incoherence, of disorder, of competition, of wars; we must combine the interests of labor and capital; we must associate them in agricultural and industrial production; in a word, we must solve the problem of the organization of labor by association; we must substitute the combined order for the isolated order.

FUND FOR AGED WORKMEN.

[Edward Howland in Harper's Magazine.]

The Industrial Society of Mulhausen, interesting itself in considering the sad condition of the wage-worker when the season of his activity has passed, saw that it can hardly be expected that during his working season he could make, without assistance, adequate provision for his age, since the amount he could possibly save from his wages was inadequate, and, besides, the wage-worker has seldom the opportunity to become an expert in the technicalities of investment. As a result of their investigations, in 1851 an association, which now consists of nine firms, was formed to meet the difficulty. Their rules are as follows: The workmen from the age of eighteen and the work-women from the age of sixteen are given the opportunity to deposit three per cent. of their wages with the state treasury, and at the same time the employers, for the purpose of encouraging this saving, and to increase the amount deposited, agree to contribute also three per cent. of the wages paid the workers of both sexes in their employ who have reached the age of eighteen and sixteen. Two-thirds of this last sum are to be added to that deposited by the workmen, the other third being used as a fund for paying the expenses of the accounts, to be distributed for the assistance of aged or infirm employes, and finally for increasing the pensions, which were too small to support their recipients. To further the objects of this association, from funds collected by a subscription a large building has been erected to serve as an asylum for aged and invalid workmen, and it now shelters 256 such—men and women. The funds thus raised, invested, and on hand to invest, amount to very nearly 200,000 francs, and the manufacturers have reduced their contribution to one per cent. upon the amount of wages paid by them.

The principle has, however, been so thoroughly introduced into the industry of Alsace that it is almost a rule without exception that the large industrial enterprises of that country consider it a duty they owe their operatives to provide for and to assist them by some such plan. In some cases, where the fund invested is large enough, the pensions are paid without requiring the operatives to continue their contributions, thus enabling them to make immediate use of all their wages.

CO-OPERATIVE FARMING.

[E. V. Smalley in the Worker.]

There is scarcely any avocation in which the principle of Coöperation enters to so small a degree in this country as that of tilling the soil. The average American farmer leads a life strongly marked by individualism. He "plows and sows, and reaps and mows," in the language of the old song, alone, or in company with the members of his own family. In harvest time he is sometimes forced to employ hired help, but most of the labors of the year are performed by his own hands. There is no association of effort or division of profits about this system. Every man is for himself as much as the Indian hunter in the forest, and success or failure depends upon his own health, strength and skill. Most occupations have progressed beyond the primitive condition of individualism. The shoe is no longer made by the single workman hammering and stitching on his low bench; the yard of cloth is now the product of a hundred hands and many costly machines; every pin is handled by at least a dozen workmen in the process of manufacture. Even the cross-roads blacksmith buys his horse-shoes and nails ready made, and thus becomes the partner of many unknown workmen in distant cities. The farmer alone remains just where his grandfather was before the era of conjoined effort in other departments of life began, except that this era works to his advantage in giving him labor-saving machinery, cheap tools and cheap clothing. He still follows his plow across his lonely acres, struggling in solitude to conquer the forces of nature and make them his servants.

In the older sections of the United States society is too thoroughly crystallized, too conservative, too resistant to change, to make it worth while to attempt to introduce radically new methods in farming; but in the new regions of the West the question of what is the best way to till the soil, not what is the old way, has a chance of fair consideration. Excellent results have been attained of late in Minnesota, Dakota and Kansas by capitalists cultivating large bodies of land with hired labor. With a single crop of wheat a New York gentleman last year paid for 3,000 acres of land, and for the work-animals and machinery used in making the crop, besides the hire of his laborers. Suppose the superintendent and the men employed by him had taken the land together and raised the crop on their own account. They, instead of the capitalist, would have been the owners of the soil and the improvements at the end of the year. Nothing stands in the way of such an experiment. Given the industrious men, an organizing brain to make their labor effective, and capital enough for buildings, implements, and a year's subsistence, and success would be certain.

The advantage of coöperative over separate farming in a country where there are large contiguous stretches of fertile land are obvious. In the first place, there is a large saving in the outlay for farm machinery, tools, horses and fences. Then the ability to concentrate a large amount of labor makes it feasible to always do the right thing at the right time and in the right way. Twenty men working together under a competent superintendent will plant and harvest a greater area than they could possibly do working separately on twenty isolated farms. Organization gives to labor its highest effectiveness, and there is no reason why there should not be organization on the farm as well as in the factory. We do not, however, want the system of employer and wage-earners applied to the cultivation of the soil. No patriotic man desires to see our independent farmers supplanted by a rural proletariat. And yet this is the state of things into which California has drifted, and toward which our prairie States seem to be fast tending. The individual farmer cultivating his fifty or a hundred acres, cannot compete with the capitalist farmer cultivating two or three thousand acres with hired labor. The safeguard against the spread of this fatal tendency toward converting our western communities into European societies of peasants and great landed proprietors must be sought in Coöperation, which signifies simply a union of means and efforts to increase results. The laborer on the land is worthy of more than his mere hire; he deserves the fruits of his toil, for without him the land would be valueless. If he is

intelligent enough to combine with his fellows he can possess the earth and rest secure that capital will never reduce him to the condition of a paid toiler for daily bread.

A word about the social side of the subject. Life in a farm-house is seldom attractive to people of quick intelligence and strong social instincts. The mind gets rusty for want of healthful friction with other minds, and from lack of succession of events to keep the mental faculties alive. Every passing vehicle is eagerly scanned; every change in the weather eagerly noted; the movements of the domestic animals become matters of importance; much is made of visits and calls, and of occasional journeys to the nearest town; but with all this added to the incidents of the daily round of toil in field and house, life is often vacant and monotonous. The long winter evenings drag heavily, and the chirp of the cricket in the summer twilight is wearisome music to ears eager for social communion. A Coöperative system of farming would relieve country life of much of its loneliness. The farmers would live in a village in the center of their domain. Each family would have its house, yard and garden, while the fields would be cultivated by the whole working force of the community, and the profits equitably divided. Thus all the advantages of village life would be enjoyed by every member of the association. There would be stores and mechanic shops, a graded school, one or more churches, a post-office, and there might be a musical society, a debating club, and a reading circle. If the colonists were of the right stamp a bright, active, improving social life would be developed which would make labor light and leisure enjoyable. The feverish excitement of great cities would be wanting, and the amusements and incidents of city life would be missed for a time by those among the settlers who had been accustomed to them, but compensation would be found in the cordiality, mutual helpfulness and common interests of the new community.

In the limits of one short article I have only been able to skim the surface of a topic as suggestive as this, and if I have opened the way to its fuller discussion I shall be content. It seems to me that with the right material, and with honest, sagacious direction, a Coöperative Farm Colony, starting on cheap, rich land in a new country would be sure to prosper, both materially and morally.

THE COMMON THINGS OF LIFE.

The improvements which have taken place within the past three-score years in some of the commonest things in use are perhaps as significant of progress as some of the marvels of discovery and invention. Sixty years ago the wooden trencher, bowl and spoon were used by people in moderate circumstances, and many who had been accustomed to the trencher clung to it long after that date, preferring the sharp knife and wooden platter to the shining pewter or glossy earthen plate, which dulled the knife and made hard work of cutting their daily meat. But the pewter plates, cups and spoons were steps in advance, and won their way, until they in turn were displaced. Of spoons there were three ages, previous to the present, viz., wooden, pewter and iron. Wooden and pewter spoons have entirely disappeared, and iron is fast giving place to steel, plated ware and silver. So with knives and forks.

The changes in drinking-cups have not been less marked. The horn was once thought a suitable vessel whence to quaff ale, cider and other beverages; then came the pewter cup; then the earthen mug; and now glass tumblers of various forms are in universal use. At first costly, they were beyond the reach of the common classes; now few are so poor that they cannot use them freely.

Similar changes have taken place in respect to all the common things of life—food, clothing, dwellings, furniture, etc. Thousands of common laborers indulge today in carpets and tapestry which Queen Elizabeth, with a nation ready to obey her slightest command, would have vainly sought.

While we strive for the glad day of universal plenty and comfort, let none forget the mighty changes which are constantly occurring in human conditions.

C. E.

THE TOBACCO HABIT.

[From Dr. Foote's Monthly.]

Among our selections will be found three separate quotations referring to the use of tobacco. Mary Clemmer points out the disgusting features of it as exhibited during the closing days of Congress in halls which ought not to be thus profaned. The disastrous effects of the weed upon a shining light in the political world, a man of certain very positive executive abilities, what-

ever may be thought of him otherwise, are related in one of our exchanges; and from another we quote a bit of personal experience which illustrates how difficult it is for a person to rid himself of the habit when once formed. During several weeks the AMERICAN SOCIALIST has been giving a series of articles telling how the members of the Oneida Community, who were formerly addicted to the use of tobacco in some way, were enabled to throw off the yoke by mutual assistance, an effort which if undertaken alone is so often without avail. Those outside of Communities who are desirous of reform in this respect might take advantage of this suggestion, and obtain the aid of a combined effort by forming a club of six—if so many could be found inclined to reform—who should sustain each other and vie with each other in maintaining a prolonged abstinence which would quell the appetite and break the habit.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 14, 1879.

STRIVING FOR HARMONY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

To find those with whom we can dwell together in unity is the greatest blessing we can have; if we cannot find such persons we must not expect to be very happy. To endeavor to free ourselves and those around us from whatever hinders us from living together in unity is our best course, if we want real, permanent happiness.

What is necessary in order to attain unity? It is not merely to feel that we will take it if we can get it; but to eagerly desire and seek it. If unity is desirable, then, as with any other legitimate object of desire, it is appropriate to *strive* for it. This is clearly the philosophy of Paul with regard to it. He exhorted people to endeavor "to keep the unity of the Spirit," "to mind the same things," "to be of the same mind one toward another." He did not advise the sacrifice of the truth in so doing; but he saw a way in which they could keep unity of thought without sacrificing the truth. He taught that there is such a thing as helping one another, not only to unity of heart, but to unity of thought. We believe there is an appropriate sphere in which we can have liberty of thought, and still conform our minds one to another, persuade ourselves rightfully and legitimately into unity one with another.

Let us consider this philosophy of seeking after unity. We have all known instances of persons actually taking pains to stir up antagonism one with another—purposely working themselves into a state of irritation, as you would rub a dog's ears to make him fight. That is one way persons can exercise themselves, if they choose. They can also take a course that is directly opposite. In seeking after unity they can purposely exert themselves to promote peace, and so displace contention by a spirit of harmony and brotherly love.

Such efforts toward unity are demonstrably useful and legitimate in such a case, for instance, as this: Two persons are going to the same place, which is accessible by two roads. One thinks the road on the right is the most direct and pleasant; the other, the road on the left. Their difference of opinion may lead to dispute, and then to separation. It is important that they should go in company. Here we have harmony balanced against truth, on the small scale. Now what is the best course for these persons to take? One of them might say, and we think it would be the very best thing to say in such a case, "I am perfectly satisfied that this is the shortest road; still it would be better for me to go with my companion than to take the road I think to be the shortest; unity is really worth considerably more than my thoughts and convictions."

This principle of striving after unity may be carried to an extreme; it has a proper limit; and yet it is very important that Communists and all others who propose to live together in harmony should understand it, and learn to make a practical application of it. We may cultivate our love of unity as a thing that is valuable in itself, even as a balance against the truth to a certain extent, or what we

think to be the truth. If we investigate closely, we shall find that this devotion to harmony is one form of truth-seeking; that the essence of truthfulness is really the love of harmony. One kind of truthfulness may be balanced against another kind of truthfulness. "Which is of the most value—the truthfulness of harmony or the truthfulness of individual opinions?" is a question we should often ask ourselves. There is a large sphere in which this question is a fair one. We are in favor of seeking truthfulness in the direction of harmony, and despair of ever finding it in the opposite direction. We do not expect to get true opinions by forsaking harmony, but by pursuing it. It is said that a man's character may be known by the company he keeps. We are persuaded that a man's truthfulness depends more upon the company he keeps than upon his own thinking.

STUDIES IN PRACTICAL COMMUNISM.

I. LABOR.

Two theories respecting Communistic labor, widely at variance, are held by persons who have had no practical experience in Communism. The enthusiasts who hail with gladness the advent of new industrial conditions are fully assured that men will labor more cheerfully, more faithfully, more effectively, when freed from every goad of necessity than they will under all the compulsory inducements that can be brought to bear upon them. One is free labor; the other is servitude: and does not all experience teach that free labor is in every respect to be preferred to slave labor?

The opponents of Communism, and especially such as reason from observed facts in common society, are just as certain that men, as a rule, will not work when they can remain idle; that they do not love industry for its own sake, and therefore will shirk it whenever and wherever they can, and especially such kinds of labor as are in themselves most severe or disagreeable. Hence one of the most common questions asked by visitors to Communistic Societies is, "What do you do with the lazy ones?"

Practically it is found that both theories have a basis of truth, while neither is wholly correct. Take away the present spurs to action and men will be lazy unless other inducements are given them. Communism assumes that its inducements are fully equal to those of the individualistic or competitive form of society; but it is not always easy to make them equally effective in individual cases. A man who would work most industriously under the stimulus of personal want, or of a desire to make his wife and children comfortable, might not be very responsive to the incentives to enterprise offered by the interests of a common brotherhood. It depends greatly upon the characters of the persons themselves. If they have a large development of the moral faculties and high aspirations—that include other interests than those of self and friends, they will delight in working for the common weal of a Community. On the other hand, if persons are naturally inclined "to take things easy," as the saying is, or are self-seeking, or lack the power of enthusiasm and high aspiration, Communism will certainly have to make radical changes in their characters before they will become "shining examples" of industry. That Communism has agencies for effecting such radical changes, in Mutual Criticism and other means of bringing public opinion to bear on individual faults, is one of its strongest claims.

Experience shows that the natural tendency respecting labor in Communism is to bring about an equilibrium of effort. If, for example, a Community is composed of persons who previously labored, we will say, from five to twelve hours a day, the tendency will be to make a standard between these two extremes, modified of course by health, kinds of labor and other considerations. Without any formal legislation, all marked inequalities are quite certain to disappear sooner or later. At first, while everything is new and comfortable conditions must be won by toil, the hours of labor will approach the most effective standard of industry; in proportion, however, as those conditions are secured the standard will naturally be modified in the interests of art, amusements, education, etc.;

but Communism requires that such modifications, if made, shall extend to all in proportion to their ability.

VISITORS AT O. C.

IV.

THE IMPOLITE.

Having noticed in previous articles the peculiarities distinguishing different types of visitors, we have now reluctantly to add the class designated above to the list of persons occasionally received at the Community. Happily, it is a very small class. Of the thousands who are admitted freely to our house and perambulate our grounds but very few in the course of the season give us serious offense by impertinence. Some are green, and others curious, but we are not provoked at such. There was a company here recently, however, who rather strained our good nature. Indeed, I should hope if we were subject to a similar infliction very often the Lord would suffer us to shut up house and preach the gospel of Communism in some other way than by our daily life.

Enters at the gate the equipage of a country gentleman. It stops at the door. Gentleman alights with wife and several city friends. Rich and proud and afraid of nobody. Gentleman apologizes for baggage which might lead us to suppose they had come to stay, by saying they had brought along their own whisky, as they understood the Community did not furnish it. (If the Community decline furnishing whisky the inference is that they do not want it in their house, but no matter.) The house is taken as a hotel, and the people ordered about as servants of the establishment. We could have pardoned this misapprehension, though it was scarcely excusable, as a distinct notice is given on a card in the reception-room that "the Community, not being a hotel, expects from visitors the civilities due to a private residence." We could have pardoned it, however, for we are not resentful or very jealous of our dignity; but they assumed the right to take much greater liberties than would be endured in a hotel; the right to arraign us at the bar of their examination in the most audacious fashion.

They had apparently concerted a plan to take us by assault and extort from us by imperious interrogation the mystery of our existence and prosperity. In the public-rooms, at the table, at the barn, under the butternut tree, wherever they could confront a person, they said, Stand and deliver! Tell us now what you are about! Tell us everything. Tell us what holds you together. You are getting rich and are happy; we don't understand it; out with the secret! You can't explain to persons on our plane? Yes you can; come, let us have it. How do you manage about the women? I would knock any man down who should think of loving my wife. I would shoot him. You do not have such feelings? Well, tell us how you stand it. You don't believe in marriage; how are you going to multiply and replenish the earth? and whose are these children around here? What is your object in getting rich? What good do you do? Do you do anything for the country? You publish a paper, you say; well, your object is to proselyte; you expect to make money by that. If you are right why don't you go abroad and preach the gospel to every creature? What do you shut yourselves up here for? If you should find an abandoned child on your doorstep what would you do with it? Do you say you carried one to the poor-house some years ago? That was wrong, it was unchristian-like. How about your schools—what studies are carried on? French! music! why, what do your daughters want of these accomplishments? what are they worth to them?

We will say nothing of the innumerable questions that these visitors asked in the laundry, in the dining-room, and at other places of industry, about the minutiae of our family arrangements; all indicated a pre-determined attack, with resolution to sack the whole concern.

Why should we have penitentiary regulations about getting up and going to bed, and doing one as much as another, and not doing this and that, any more than other families have? We are larger than other families, but not less one family, and we are governed by the same law of love and mutual interest that reigns in homes elsewhere. People won't believe that we really love each other as one family; but until they do they will have to go without an explanation of how we contrive to live and prosper. These people seem to be almost vexed that it is possible. They belonged to the aristocracy of wealth, a class who think that with their pockets full of money they can dash into the society

of common folks and throw their rudenesses right and left, ignoring not only the spirit of Christ but the reciprocities of good breeding. If they had the spirit of Christ they would certainly ask themselves how they would like to be treated as they treated us, and what they would do if a company of us should go into their house and set up a clatter of questions which left them no time to answer. For instance, How many servants do you keep? What do you pay them? Are your children good? What time do you send them to bed? Do father and mother quarrel? How many wine barrels have you got in the cellar? etc., etc. It is easier to imagine the kind of reception we should meet than that we should ever do such a thing; but it would be just as proper as for them to come here and question us rudely. We made some complaint as they were about to leave, particularly for one of the ladies embarrassing a young girl with close questions about our social customs, which drew from them protestations of innocence of any intention to be impolite, and positive expressions of respect, that made us part on the whole without any ill feeling.

A MEMBER.

COMMUNITY ITEMS.

ONEIDA.

—A young lady visitor, who was remonstrated with by a friend for pinching her feet into a pair of dainty, French-heeled slippers which were much too small for her, was overheard to exclaim, "I will do *anything* to be in style if it kills me!"

—The writer on "Visitors at O. C.," said in last week's SOCIALIST that women seldom praise the short dress. This is so true that we like to tell of the few crumbs of commendation which fall to the lot of this much-despised costume. Only a day or two ago the wife of one of the wealthiest manufacturers in the State called here to look about, and, after speaking in high terms of many things, her honeyed tongue dwelt upon the short dress, which she praised without stint, finally declaring that, if it were not for the necessity of succumbing to the inexorable decrees of fashion which her position imposed upon her, she would certainly adopt it herself.

—The fruit-growers report that in their tests of new seedlings offered in the market they have found a number which justify the claims made for them. We will mention a few of these varieties which do well in this locality. The Gregg black raspberry gives fair promise of being a desirable berry. The Turner red raspberry, which we have fruited two seasons, occupies a place between the Philadelphia and the Herstine, being neither so soft as the one nor so hard as the other. The vine is hardy and very productive of plants. Of new blackberries there are two kinds which we shall doubtless include among our varieties for regular cultivation—the Snyder and the Ancient Briton. The first has some fine points, but if you want an agreeable surprise in the line of gastronomic sensation, try the Ancient Briton, which is both sweeter and larger than the Snyder. The cultivated blackberry is one of the most delicious fruits in the world for canning.

—A pleasant, orderly excursion of about four hundred came on Saturday from Walton. Many of the people had never visited the Community before, and were therefore easily entertained. After such an affair we sometimes have a report in the evening meeting of the day's occurrences, and we usually get considerable amusement from these rehearsals. A mention of a few of the incidents reported on this occasion may not be taken amiss. One young lady who called at the fruit-factory asked with perfect naivete, "Do you raise your own pine-apples?" There are generally a great many complimentary remarks made on the dinner. Among the observations of that kind was this one, made by a gentleman just leaving the dining-room: "If you want a dinner that will make a man laugh, there's the place to go." Everybody knows that the imagination has a wonderful effect on the body—so wonderful, in fact, that persons in sound health have died merely from supposing that a trickling of warm water from the surface of the skin was blood flowing from an opened vein. A somewhat suggestive incident illustrative of this fact also occurred. A lady who had heard much about the Turkish Bath, but had never seen one, desired to examine ours. The attendant accordingly showed her in. Now it happened that the Bath had been lying idle for three or four days for repairs, no fire having been made during that time; yet when the lady entered the hot-room (which was as cool as any apartment in the building) she exclaimed, with an apprehensive shudder, "O, my! How hot it is here!"

—The *tritoma waria* is the flower just now which

catches the eye in passing through the garden—it is so brilliant, so regal, and lifts its beauty so proudly above the heads of its humbler sisters. Next are the flame-colored tiger lilies, which look like oriental princesses; then the dazzling scarlet geraniums, the bright-hued verbenas and portulaccas, the symmetrical dahlias, and the many gorgeously tinted plants which August paints. By the way, did you ever happen to notice—of course you have—the significance of the outward curve? Can you guess what it says? Look at the petal of the lily. How generous the curve! Its outward flexure seems to invite the bee to enter its depths and taste the nectar of its inmost recess. The eye, with its concave lens, says, "Come," to the light, "come in and reveal the splendors of the world," and the eyelash with its outward curve makes the signal of welcome. This bewitching curve of invitation is reproduced in a thousand ways throughout all nature with every variety of flexure. Observe the outstretched arms of longing which the mother presents to her child. The hands are not put forth in a straight line, nor do they turn inward, but curving gracefully outward they are more potent than words in bringing to their embrace the heedless youngling. This beautiful outward curve; what does it mean? Is it not the phonograph of invitation—the symbol of the thrilling word, "Come?"

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

It is known that the Oneida Community is the second growth and expansion of a Community originally started in Putney, Vermont. The reasons for the translation, or the circumstances which led to it, make quite a story. A small religious sect take for their ambition the total abolition of selfishness. They live in communism of property for several years, and still preserve the ordinary arrangements of separate families, as well as the strictest forms of New England morality. But their object leads them finally to combine households and adopt a new social order, and this advance offends the other churches in the place, and results in the dispersion of the Communists. Providentially a new home is waiting for them in another State, and in less than a year from their being scattered to the four winds they have regathered, and their number is doubled by additions from different quarters, of friends holding the same religious faith. The story of the development of the Putney Community, the village excitement and proceedings—ecclesiastical and civil—the dispersion and the regathering at Oneida is in manuscript; but its full publication would be untimely now. It is in parts, however, that are more or less complete in themselves, and the first part at least, which is preliminary to the real story, is not liable to any misconstruction by parties watching for occasion against us. It is a showing of the advantages gained by the enforced migration. This part, at the request of the editors, is given to the SOCIALIST by the writer,

H. H. S.

CHAPTER. I.

When the Jews of old would teach their children the fear of the Lord they rehearsed to them the story of Israel's deliverance, the story of Moses and Pharaoh, of the Red Sea, of the journey through the wilderness, and the conquest of the promised land. They went back to the glorious manifestations of that time for the measure of God's power and for the justification of their hereditary faith. The miracles of that pilgrimage were memorized and their impression perpetuated in every possible way; by feast days, by songs, by relics and by monumental stones. The written history could not be put into the hands of the young as it may be now, but memorials continually presenting themselves, excited the curiosity of the childish mind, and induced the natural questions, What is this? What mean ye by this service? and so one generation repeated the story to another. The Passover was an anniversary feast; the Ark of the Covenant was a cabinet of relics; Joshua's pillar in Gilgal was set up for a *sign*, that when children should ask their fathers, What mean these stones? they should be told how the children of Israel came over Jordan on dry ground. The lesson of every memorial and every story was, "The hand of the Lord is *mighty*."

There is a passage in the history of the Oneida Community which we remember as the Jews remembered their translation from Egypt to the land of Canaan. It is the translation of the Putney family to Oneida. The story of this translation is a story of miracles and providences, not so stupendous in a physical sense as those which marked the journey of the Israelites, but more adapted to the present stage of human cultivation, making the same impression and teaching the same lesson. We rehearse them to ourselves when we would magnify the power of God, and tell them to our children when

we would teach them his unsearchable ways. The story of the Putney migration has never been written out in consecutive detail, and now the second generation of the Community ask for it. Readings which we have had lately in our evening meetings from letters and diaries written at that period have excited special interest, and the young folks are eager to gather and save all the reminiscences extant, whether in manuscript or in the minds of those personally concerned.

The story deserves a dramatic pen of the highest order—not, indeed, to color its scenes and incidents, but to do justice to their transcendental character. As to the pen which has been chosen, it is only capable of a "plain, unvarnished tale;" but that will do, perhaps, until the predestined poet among our scions of stirpiculture shall discover his epic genius. Meanwhile, the writer can adopt the hackneyed claim, "All of which I saw, and part of which I was," and at the same time is not dependent on her own memory or that of others, but has a pile of old letters and private journals which should give her facts and scenes some of the freshness of "a sketch taken on the spot."

The Oneida Community was started at Putney like a plant in a conservatory; but that was not the place for it to grow in till it became a tree; and the gardener took it up at the proper time and planted it in a location prepared, where its roots would have room to spread wide and strike deep in a soil rich with the elements of growth, and where it could attain all its fair proportions under the sunshine and rain and dewy influences of the open sky. We can conceive what an unexpected and what a chilly, disagreeable operation it must be to a plant to be taken from its cozy shelter and put into strange circumstances of exposure, and so it was in our case. We were not consulted. What gardener does consult his plant? It seemed like the hand of violence, but it was really the hand of care, that rooted us up. It seemed like the wrath of man, but it was really the goodness of God, that drove us away from our early home. A better place had been prepared for us. How much better—indeed, what extraordinary advantages were gained by the change—we will go on now to show, and then tell the story how it was brought about.

And first, some description and retrospect of the conservatory. Putney is a small town in the southeastern corner of Vermont, sheltered by hills shading off from the Green Mountain range on the west, and separated from a New Hampshire town by the "blue rolling Connecticut" on the east. It was approached, at the time of our story, 1847, by no railroad within forty miles. Brattleboro, an incorporated village ten miles south, was its metropolis. It had a woolen factory, two paper mills, three stores, two churches.

Its business was never important, but twenty years earlier it had a society of considerable pretensions. There was one street, or part of a street, familiarly called Congress Row, because two gentlemen residing on it had represented their State in the national halls. These gentlemen, Judge White and Squire Noyes, were neighbors and friends, their lands joining, and their politics happily agreeing. Both had large families. Both at that earlier time had three girls just out of boarding-schools, accomplished and gay. The oldest daughter of the first family, a dazzling beauty, accompanied her father to Washington, and not long after was carried out of town as the bride of an M. C. from Maine. There were several other high-bred families in the town. The minister was a "gentleman of the old school," more learned than devout, an enthusiast in the laboratory rather than in the pulpit. There was a Captain Green, whose family was very proud, and their style of living quite elegant for those days. The daughters were educated at Mrs. Willard's seminary in Troy, and the only son was sent to college. The minister and the two M. C.'s had sons in college also, and a college education was an aristocratic distinction at that time. There was a General Leavitt, who should have been a Southern nabob for his love of luxury and show. He was the uncle of the late Rev. Joshua Leavitt of editorial fame, who was himself a lawyer at Putney in 1825. These families, and others that we need not mention, frequently increased by agreeable visitors from abroad, made a brilliant society in Putney for a brief period between 1822 and 1827. Music and dancing, jewels and plumes, fine horses and martial parade, come up in the memory of one who was a child at that time.

But this *régime* was short; it lasted only about five years, when there came a great change—a French revolution. In one hour this gay society came to naught. A financial crisis broke it up suddenly and totally. Many of the leading men *failed*. There was dismal news at the breakfast table in those days. One morn-

ing you heard that Captain Green's property had been attached. Midnight was the sheriff's hour for such work in old times. Not long after, you heard that Gen. Leavitt had been unpleasantly waked up, and so on. To fail was then no indifferent affair; it was a mortal disgrace. It meant poverty and blight. Messrs. White and Noyes sustained the pressure, but unfortunately for the pleasant relations of the neighborhood they were among the creditors. The social breaches were dreadful. The fathers at war made sorry times for the young folks. It was a reign of estrangements and separations. Pleasant windows were darkened and every courtesy chilled. The Greens and Leavitts soon left the town.

In 1831 another change came over the place—a new control, as we should say in Spiritualistic parlance. Its conditions were prepared, no doubt, by the preceding years of humiliation and distress. In that year Putney was visited by the great Finney revival, and a more powerful control cannot be imagined. It made a new society wherever it went. It abolished caste; it raised up the low and humbled the proud; it changed the customs. Vain show of dress and beauty was all forgotten in the solemnity of its presence. The dance gave way to the prayer-meeting, and for a time religion was supreme over business. It was the talk in bar-rooms and stores as well as in the churches.

Those who had figured in the régime of fashion were now mostly married off and gone to other parts. The younger members of the same families entered society under very different reigning influences. Abby White, the youngest of her family, instead of being educated at Troy and appearing as a belle at Washington, was educated at Mrs. Grant's Seminary at Ipswich, a great center and nursery of the revival spirit, and made her *début* in Putney as a young convert, with eyes uplifted to heaven and only one thought on earth, the salvation of souls. Her musical gifts were rare; she was an accomplished pianist and singer, but she despised the admiration of the world, and her voice was only heard in sacred song. She found her best companion in the mother of the Noyeses, who, through all distractions, led a life of prayer, and whose sympathy with young converts was always fresh. There were other young folks of both sexes who emulated her devotion, and the whole society was leavened with the same spirit.

J. H. Noyes and two younger sisters were subjects of this revival. He was twenty years old and one year out of college. His sisters' ages were fourteen and twelve. Six weeks after his conversion he went away for a three years' course of theological study, giving up the law which he had chosen for his profession, and devoting himself to the ministry. The two girls were taken under the care of the church, and the sobriety of their youthful life was in great contrast with the fashionable round in which their older sisters had passed the same age.

The minister we have mentioned carried a *weight* quite incongruous with the "new measures" then in vogue. His portliness we are sure is never seen nowadays, though it was scarcely equal to that of a brother minister with whom he frequently exchanged, and whose expansive occupation of the semicircular desk we shall never forget. He gave his place to a younger man who was the personification of compact energy, and whose zeal was as uncompromising as his figure was erect. The parochial visit was no season of good cheer to the new pastor. You had to keep out of the room if you did not want to be probed as to "the state of your mind," and he would still be apt to seek out your hiding place if you tried to avoid him.

The pure afflatus of this revival was soon spent, but its effects on the social customs was lasting. The dance, for instance, was scarcely reputable in Putney down to the time we came away in 1847, and the merchant and lawyer and town officials of all kinds, found it for their interest to belong to the Church and sustain its institutions.

(To be Continued.)

It's no in titles nor in rank,
It's no in wealth like Lon'on bank,
To purchase peace and rest;
It's no making muckle mair,
It's no in books, it's no in lear,
To make us truly blest!
If happiness ha'e not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest!
Nae treasures, nor pleasures,
Could make us happy lang;
The heart's aye the part aye,
That mak's us richt or wrang!

—BURNS.

WOMAN'S TOPICS.

There are one hundred thousand women school-teachers in the United States.

Rosa Bonheur, the animal painter, is fifty-seven years old, but looks twelve years younger.

In the United States there are said to be 450 women who are dentists and 1,350 more who are studying dentistry.

A bill was before the New York legislature, at its last session, making it obligatory on all State Asylums for the Insane to appoint women physicians for the care of the women inmates.

Louisiana has put the following clause into her constitution: "Women twenty-one years of age and upward shall be eligible to any office of control or management under the school laws of this State."

Harriet E. Stanton, a graduate of Vassar College, and daughter of Elizabeth Cady Stanton of continental fame, is to enter the lecture-field. She will lecture on "A Solid South" and "Edmund Burke."

Thirteen hundred women are employed in the departments at Washington at salaries ranging from \$900 to \$1,800. The greatest experts in counting money and detecting counterfeits are said to be among the women clerks. The first appointment was made by Secretary Chase in 1862.

Mary Harvey, Speaker Alvord's cook, recently saved the lives of two men at Clayton, N. Y. In attempting to change places in a boat it was upset. Neither of the men could swim, but they managed to cling to the boat, until Mary, who heard their cries for help, reached them in a boat. She pulled them into the boat and rowed to Grandstone Island, where Mr. Alvord fed and clothed them.

Anna Oliver, pastor of a church in Brooklyn, N. Y., refused, when beginning her studies for the ministry, to give her note for a proffered loan. She managed to earn money enough to carry her through college, and graduated free from any burden of debt, and with eighty-nine cents in her purse; and now that she has a church of her own she declares it shall be run on the pay-as-you-go principle. During the last week it has been entirely stripped of its furniture to satisfy a chattel mortgage; but the plucky lady is not at all disheartened, and at the opening of services last Sunday morning said she wanted her church to go on without getting in debt, adding: "It is astonishing how many kind people are anxious to carpet our floors and cushion our pews for us, if we will only consent to run in debt. But we don't want to do that. We will not set the bad example of running into debt. We want to welcome you to our own. We can stand these bare floors a little while. Why, a good many fine churches have no carpets. There is Dr. Tyng's beautiful church, which has no carpet in the chancel, I believe, although the chancel cost as much as our entire church. All I am troubled about is, that I have a carpet to stand on here in the pulpit, placed here by some kind friend, while you have none. I have cushioned seats, too, that some one has placed here. Well, I suppose I must be resigned to be better provided for than the rest of you."

THE JEWS.

BY GEORGE ELIOT.

The European world has long been used to consider the Jews as altogether exceptional, and it has followed naturally enough that they have been excepted from the rules of justice and mercy, which are based on human likeness. But to consider a people whose ideas have determined the religion of half the world, and that the more cultivated half, and who made the most eminent struggle against the power of Rome, as a purely exceptional race, is a demoralizing offense against rational knowledge, a stultifying inconsistency in historical interpretation.

No wonder the Jews have their vices: no wonder if it were proved (which it has not hitherto appeared to be) that some of them have a bad preëminence in evil, and unrivaled superfluity of naughtiness. It would be more plausible to make a wonder of the virtues which have prospered among them under the shadow of oppression. But instead of dwelling on these, or treating as admitted what any hardy or ignorant person may deny, let us found simply on the loud assertions of the hostile. The Jews, it is said, resisted the expansion of their own religion into Christianity; they were in the habit of spitting on the cross; they have held the name of Christ to be *Anathema*. Who taught them that? The men who made Christianity a curse to them; the men who made the name of Christ a symbol for the spirit of vengeance, and, what was worse, made the execution of the vengeance a pretext for satisfying their own savageness, greed and envy: the men who sanctioned with the name of Christ a barbaric and blundering copy of pagan fatalism in taking the words, "His blood be upon us and on our children," as a divinely appointed verbal warrant for wreaking cruelty from generation to genera-

tion on the people from whose sacred writings Christ drew his teachings.

Unquestionably the Jews, having been more than any other race exposed to the adverse moral influences of alienism, must, both in individuals and in groups, have suffered some corresponding moral degradation; but in fact, they have escaped with less of abjectness and less of hard hostility toward the nations whose hand has been against them, than could have happened in the case of a people who had neither their adhesion to a separate religion founded on historic memories, nor their characteristic family affectionateness. Tortured, flogged, spit upon, the *corpus vile* on which rage or wantonness vented themselves with impunity, their name flung at them as an opprobrium by superstition, hatred and contempt, they have remained proud of their origin. Does any one call this an evil pride? Perhaps he belongs to that order of man who, while he has a democratic dislike for dukes and earls, wants to make believe that his father was an idle gentleman, when in fact he was an honorable artisan, or who would feel flattered to be taken for other than an Englishman. It is possible to be too arrogant about our blood or our calling, but that arrogance is virtue compared with such mean pretense. The pride which identifies us with a great historic body is a humanizing, elevating habit of mind, inspiring sacrifices of individual comfort, gain or other selfish ambition, for the sake of that ideal whole; and no man swayed by such a sentiment can become completely abject. That a Jew of Smyrna, where a whip is carried by passengers ready to flog off the too officious specimens of his race, can still be proud to say, "I am a Jew," is surely a fact to awaken an admiration in a mind capable of understanding what we may call the ideal forces of human history. And again, a varied, impartial observation of the Jews in different countries tends to the impression that they have a predominant kindness which must have been deeply ingrained in the constitution of their race to have outlasted the ages of persecution and oppression. The concentration of their joys in domestic life has kept up in them the capacity of tenderness; the pity for the fatherless and the widow, the care for the women and the little ones, blending intimately with their religion, are a well of mercy that cannot long or widely be pent up by exclusiveness. And the kindness of the Jews overflows the line of division between him and the Gentile. On the whole, one of the most remarkable phenomena in the history of this scattered people, made for ages "a scorn and a hissing," is, that after being subjected to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it (in any estimate which allows for numerical proportion) rivaling the nations of all European countries in healthiness and beauty of physique, in practical ability, in scientific and artistic aptitude, and in some forms of ethical value. A significant indication of their natural rank is seen in the fact that at this moment the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew.

ONE THING AND ANOTHER.

The German Government persists in denying that it thinks of remonetizing silver.

Robert Bonner's horse, Edwin Forrest, has done his mile in 2.11½—the very best time on record.

Nuf peaches this year, I guess. Sixty-three car-loads of that fruit arrived in New York on the 6th.

Bosler seems to be the right name for a great herdsman. He has a drove of 27,000 head of cattle feeding in the valley of the North Platte.

Cetewayo has not surrendered. Has gone into a hole with a thousand followers. Wolseley is sure of the end and is sending away troops.

Mr. Evarts has sent a man to cruise around in the Kear-sarge on the Dominion fishing-grounds and gather information on that piscatorial question.

Professor Nordenskjöld and his steamer Vega have at last got clear of the polar ice and passed Behring Strait—thus accomplishing the Northeast passage.

On the 5th there were thirty vessels from Havana and other infected places, detained in New York harbor. No new cases of yellow fever and no deaths.

Gubernatorial election this fall. As the Empire State goes so will be the chances of the Conklingites and Tilden, in their respective national conventions next year.

The Southern planters are trying to stop the exodus by bringing suit against the steamboat owners for taking on more passengers than the law allows a boat to take.

The American frigate Wyoming, with the American Min-

ister to Turkey on board, will cruise in the Black Sea. This is the first time an American man-of-war has entered those waters.

A gang of foreign counterfeiters engaged in counterfeiting the Brazilian currency have been arrested in New York. The lawyers are puzzled to find law enough to punish the precious lot. Judge Lynch was never perplexed in that way.

John McMahon and James Owens, two big paddies from the Green Mountain State, have been delighting the admirers of collar and elbow wrestling in New York. Owens to one of them being lighter than the other, John came out atop.

J. R. G. Hassard, of the New York *Tribune*, is writing for that journal a charming series of English letters entitled, "Haunted London." He hunts out and describes all those names and places made quaint and semi-classic by the realism and genius of Dickens.

The Peruvian iron-clads, Huascar, with three guns throwing "fine shot" of 500 pounds each, and the Union, with fourteen guns, have been down along the coast of Chili, destroying launches, and capturing the steamer Rimac, a transport ship, and three other well-laden vessels.

The way to enjoy yourself is to get yourself packed into a long, sweltering picnic train with five hundred or a thousand noisy and variously hungry folk, and be carried to some far-off place at half-price; the other half you can pay out of your nerves, temper and constitution, and call it cheap.

Mr. Bright has been shocking the English people by telling them that their government of India is nothing but a despotism—as much so as if it were under a Czar and not under a Queen. More than one-half of the revenue derived from those 200,000,000 Hindoos is spent to support the Indian army.

Lucius Tuckerman and John H. Sherwood, two New York property-owners, are leading a new departure in flats by beginning to build large and comfortable and almost elegant apartment houses exclusively for bachelors. There is much opposition to allowing men of this class to establish themselves on a home basis in the better class of flats.

It is chronicled that Mr. Archibald Forbes, the great English war correspondent, after witnessing the battle of Ulundi, dashed off on horseback through a hostile country eighty-five miles, and communicated the first news of victory to Sir Bartle Frere, and thus to the British nation. A "clarkly man" is sometimes "a bigger man than old Grant."

Twenty-one English amateur athletes have signified their willingness to come to New York in response to the challenge of the New York Athletic Club. H. Ball, one of those Britons, can bowl himself a quarter of a mile in 51½ seconds. Why the whole world should have such a passion for "piling on the schteam" in hot weather and going fast is more than we can tell.

Colonel Dixon, a Mississippi politician, nominated himself for some local office, subject "only to the choice of the ballot-box." Perceiving that the word "people" included negroes, his white neighbors and peers, to the number of three hundred, told him that he must leave the country or take the "consequences." "Consequences" is their soft word for death.

There are 25,000 tenant-houses in New York City, and the Board of Health has forty competent inspectors to smell up and down those swarming ant-hills from top to bottom, and see if every inmate has breathing space equal to 600 cubic feet of air, and no perfumery from the closets. Government can be a good thing, and protect one from his own stupid poverty.

The Kentucky election on last Monday week resulted in the election of Dr. Blackburn, the Democratic candidate, of course, but by a majority of about forty per cent. smaller than that of McCreary four years ago. The noteworthy thing about it is the almost total disappearance of the workingmen's or Labor party which swept nearly everything before it at Louisville two years ago.

A fall in the price of M. de Lesseps' Panama Canal shares in France was announced on the morning of the 4th. The agent for the sale of this stock in New York is having the most discouraging luck. Indeed, the American people and Government are likely to dishearten his scheme and advocate the construction of a canal at a point less under the control of the European powers—say in Mexico at the Isthmus of Tehuantepec.

Can a minister perform a marriage ceremony between himself and a woman and make a valid marriage of it? The people of Massachusetts think not. They have accordingly arrested Henry I. Munson, who claims to be an Advent minister, and they have him on trial at Worcester for living in unlawful wedlock with Miss Mattie A. Eaton, whom the parson in him had undertaken to marry to the very ordinary human critter in him.

That West Point of ours doesn't furnish men enough to fill all the second lieutenantcies in our army, small as it is.

Meritorious sergeants and corporals have the next chance at the plain shoulder-straps, but in lack of good non-commissioned officers, as well as of cadets, the War Department has lately published a list of appointments to second lieutenantcies from civil life—the only education required was limited to the ordinary degree of scholarship which can be attained in most of our public schools.

The American Bankers' Association has been holding a Convention at Saratoga, to bring its members better acquainted with the banking business, and to devise ways of escape from excessive taxation. The banking capital of New England is \$167,788,475, and the combined United States and local taxes on the same is 2.8 per cent. That of the Middle States is \$182,885,562; the taxes are 3.6 per cent. The Southern States have \$32,212,288 banking capital, and it is taxed 2.7 per cent., while the Western States and Territories have \$102,364,369, taxed 3.5 per cent.

Captain George E. Belknap, of the American navy, in a second article in the *United Service* for July has brought out some of the results of the *Tuscarora* in the Pacific Ocean. Starting from Cape Flattery Sept. 17, 1873, the *Tuscarora* made a run of 1,100 miles on a line to Yokohama by way of the Aleutian Islands; then returning to Puget Sound, soundered along the coast to San Diego, Cal. Jan. 6, 1874, the *Tuscarora* sailed again to run a line across the central Pacific to Yokohama, via the Sandwich and Bonin groups. On the return voyage the northern line of soundings, via the Aleutian chain, was completed. She traversed 16,600 miles, made 483 casts, and found the deepest water—4,655 fathoms—while running toward Tanaga in the Aleutian Islands. The *Challenger's* brilliant expedition lasted four years; 384 casts were made, and deepest water—4,575 fathoms—found between the Caroline and Ladrone Islands.

Charles Albert Fechter, the great actor, dead at fifty-four in the obscurity of a small Pennsylvania town. This judgment of him in the *Tribune*, though severe, should warn us to cultivate little but what is "lovely and of good report." "A disappointed and embittered man whom all will deplore, but whom few will sincerely regret. The reason is obvious to all the world. He was intensely selfish; devoured by self-esteem; arrogant and sensual in nature; and, though devoted to art for the sake of its beauty and passion, conscious of no moral purpose to be served in its ministrations. There are some lives which create love and diffuse kindness. That of Mr. Fechter was constantly attended with strife, bitterness and trouble. Dickens, by whom he was greatly admired, said of him that he had 'a perfect genius for quarreling.' The defect was deeper than this. It was, perhaps, the craze of genius. It certainly was a fatality of evil, and it has been the means of bringing an exceptional life to shipwreck and a premature end."

The Department of Agriculture will soon report on the agricultural labor and wages question. A Washington correspondent of the *Tribune* gives some of the points: "The average rate of pay in New England for farm-laborers on yearly engagements, without board, averages \$20.31 per month, against \$22.60 at the beginning of the year, a decline of 10 per cent. The average cost of living has fallen from \$9.13 to \$8.02 per month, a decline of more than 13 per cent. In the Middle States the conditions were reversed; the ruling monthly pay of the farm-laborer being \$19.69, a decline of 7 per cent., while the average cost of living had declined only 4 per cent. In New York alone farm-laborers receive 8¾ per cent. less than they did a year earlier, and pay 10 per cent. less for their living. The South Atlantic States reduced labor 15 per cent. and subsistence 16 per cent., and in the Gulf States labor fell 5 per cent. and subsistence only 3 per cent.; the average pay in the former being \$11.19, and in the latter \$14.80 per month. In the nine inland States east of the Mississippi the monthly pay varies from \$15.50 per month south of the Ohio to \$20.90 on the north, the rate of decline in wages being a fraction less than that of the cost of living; while in the six States west of the Mississippi the present average pay for farm labor is \$23.81 per month, a slight increase over that of a year earlier, and the price of subsistence falls off about 2 per cent."

There may be said to have been three conspicuous deaths in England lately: the Prince Imperial; Lord Lawrence, an old Indian statesman, who "saved India during the mutiny;" and a lady eminent in social life and known, from the title of the second of her four husbands, as Frances Countess Waldegrave—she was the daughter of John Braham, the vocalist, whose real name was Abraham. Of her, a London correspondent of the *Nation* says: "George Eliot's last volume, 'Theophrastus Such,' might have appealed to her career and position as a proof of the intellectual power of the Jews, and their capacity of becoming masters in the communities in which but lately they were despised and proscribed outlaws. In politics, in finance, in journalism, in society, the Jews are playing principal parts. A Jew is Prime Minister; a Jewish house controls in a great degree the political finance of the country; a family of Jews are the proprietors and managers of the most largely circulated and, for its own purposes, the most skillfully conducted newspaper in England, or perhaps in the world; a Jewish girl, the daughter of a public ballad-singer, became a sort of

mistress of society, rebuffing or admitting to her favor some of the haughtiest and most squeamish members of our old nobility. Lady Waldegrave's receptions in Carlton House gardens and her hospitalities at Strawberry Hill have often been described.....Indeed, the way in which the Jews hold together and play into each other's hands while playing on society is remarkable. Minister, financier and journalist understand each other and work together."

You would think that such a very unimaginative and practical business as railway freighting would be reduced to something like science in its system of charges. Not so, on the New York Central & Hudson River Roads at least. Mr. Samuel Goodman, Assistant General Freight Agent, and in special charge of the local freight business, was the first witness who testified before the Legislative committee appointed to investigate the subject of unfair discriminations in respect to freight rates. "His duties, as defined by himself in his testimony, give him a certain and substantially unrestricted power over the commercial prosperity of all merchants, manufacturers and farmers, and other men of business living in the territory which that system serves—a power which in times of commercial distress is quite sufficient to determine whether success or bankruptcy shall be the issue to men of limited means, no matter how prudent, thrifty and industrious they may be." The witness protested that the violent and sweeping changes in the tariffs did really rest on reason, and were not the offspring of mere whim, nor, when secret, of simple favoritism. And yet that witness "under pump" talked in this way: "'Can you tell us,' asked the examiner, 'how much of the transportation expense is due to the handling of goods?'" "Not to such an extent as to give intelligent answers." "Have you any guess upon the subject of (the cost of) haul?" "No, sir; I have not the slightest idea." "Does the ease with which an article may be handled at the termini determine the question whether it is to go into the first or fourth class?" "It does to a certain extent." After some explanatory questions and answers: "Then the terminal charges do not enter into consideration at all in making this classification?" "Not particularly at this time."

Mr. A. B. Roman, the founder of the *Overland Monthly*, has been telling a correspondent of the New Orleans *Times* how he came to engage the services of Bret Harte as editor of that short-lived but interesting Magazine: "Like some of your prominent Eastern publishers, I felt that I must own and run a magazine. So I started the *Overland*. Its early life was a struggle, more particularly owing to its want of an editorial head. I made several trials, and finally Mr. Harte's name was suggested to me. He came by appointment and at the very moment I was considering a change of die for the cover. The cut, representing a grizzly standing alone without surroundings, seemed so bare of suggestion that I had determined on some alteration. My partner and chief clerk made several sketches, but they failed to please me. So intent were we on this subject that Mr. Harte was neglected after a recognition. Then, as a matter of easy introduction to the business he and I were to discuss, I called his attention to our want, never imagining he could help us out. What was my surprise when, on taking a pencil, he simply drew two lines, placing our grizzly on the Pacific Railroad. The die needed no other finish. It seemed an inspiration, and I thought if he were so apt in this particular, what might he be capable of in illuminating the pages of my magazine? From that moment he had my full confidence. After a little talk I concluded an agreement with him to furnish an article a month, and to generally superintend the magazine." Mr. Harte's first contribution, "The Luck of Roaring Camp," would have been sent to the waste-basket if the partner and men-of-all-work about the office had had their way; but Mrs. Roman unwittingly saved it by falling into tears as she read it in "proof" to her husband.

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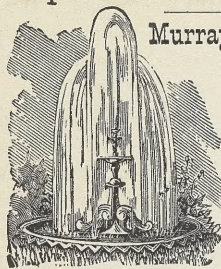
Perhaps the most remarkable literary enterprise of the time is the publication of the *Library of Universal Knowledge*, in 20 volumes of nearly 1,000 pages each, handsomely bound, for 50 cents per volume, or \$10.00 for the set. It is a reprint entire of the last (1879) Edinburgh and London edition of *Chambers' Encyclopædia: A Dictionary of Universal Knowledge for the People*, with very large additions upon topics of special interest to American readers. The amount of matter will somewhat exceed that of the *Cyclopædias* of Appleton or Johnson, though the price is but a fraction of their cost. Volume one is to be ready early in September, and the others will follow at very short intervals. The remarkably low prices are accounted for by the method of sale, to the subscribers direct, saving them the large commission, often 50 or 60 per cent., paid to agents or dealers: also, by the recent great reduction in the cost of making books and by making very large sales. This certainly is a work that the millions will appreciate. Special inducements are offered to early subscribers and to clubs.

The same publishers have recently issued editions of *Chambers' Cyclopædia of English Literature*, 4 vols., \$2.00 formerly sold in 2 vols., for \$9.00; also, *Rollins' Ancient History*, and *Josephus' Works*, large type editions, for \$2.25 and \$2.00, and *Smith's Bible Dictionary*, \$1.00.

They also publish, in August and September, the *Acme Library of Biography*, 12 vols., and the *Acme Library of Modern Classics*, 9 vols., the former at 35 cents and the latter at 50 cents per vol. In these series are presented such authors as Carlyle, Macaulay, Gibbon, Goldsmith, Lamartine, Michelet, Thomas Moore, Walter Scott, and Fouque, and such subjects as Cæsar, Cromwell, Burns, Joan of Arc, Vicar of Wakefield, Piccola, Lalla Rookh, &c. Full catalogue of publications, terms to clubs, &c., will be sent free on request by the publishers, the AMERICAN BOOK EXCHANGE, 55 BECKMAN ST., N. Y.

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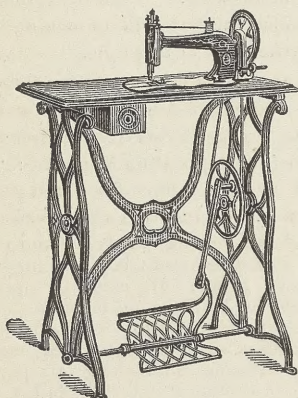
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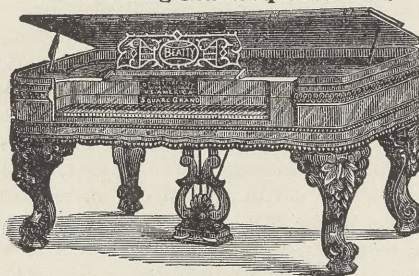
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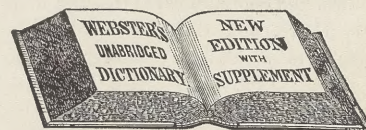
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ACCOM.	MAIL.	STATIONS.	MAIL.	ACCOM.	
8.00 A.M.	11.35 A.M. Dep.	Middletown Arr.	5.10 P.M.		
9.05 A.M.	4.40 P.M.	Walton	11.40 A.M.	6.50 P.M.	
11.00 A.M.	5.51 P.M.	Sidney	9.17 A.M.	2.42 P.M.	
8.15 A.M.	6.50 P.M. Arr.	Norwich	8.45 A.M.	1.00 P.M.	
11.44 A.M.	6.55 P.M. Dep.	Norwich	8.15 A.M.	7.30 P.M.	
11.55 A.M.	2.49 P.M.	Community	10.03 A.M.	3.41 P.M.	
7.10 A.M.	3.00 P.M. Arr.	Oneida	9.50 A.M.	3.25 P.M.	
*11.30 A.M.	3.15 P.M. Dep.	Oneida	9.33 A.M.	*7.50 P.M.	
	6.45 P.M. Arr.	Oswego	6.00 A.M.	*3.25 P.M.	

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